

A VISIT TO BRINDABAN

DR. T. C. DAR GUPTS, MAS, PR.D.

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A VISIT TO BRINDABAN

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UST on the eve of the Pojas last year I started for Brindsban with a party of nine students belonging to the Stath Year Indian Vernaculars. Department of the Calcutta University we Beneres and Agra. The object of the tour was to combine the pleasures of an expursion with some enquiries in connection with the Vaisnava period of the Mediaeval Bengali literature and I spared no pains to utilise the brief period of twelve days at my disposal for purpose.

We broke journey at Heneres on our way to Brindsban and spent nearly two days harriedly visiting some places of interest which we thought interesting enough to deserve attention. I may mention. in this counce-tion, the temples of Viswanath and Annapurus, the Hindu University, Sarnath, the Observatory and the Twin Pillara. I was struck by the religious outlook of the Bengali Hindox in contrast with that of the other peoples of India. Last time I happened to visit Pari-Bhubaneswar locality with a batch of students belonging to the Indian Verna ulars Department just as this year I visited Benares. Both the places contain relics of the Saiva cult and preserve associations of Buddhism and Jainism which to some extent subverted or influenced the Hindu cult of Siva. Siva at Bhubaneswar had to contend with the Jaina influence of Khandagiri-Udayagiri while at Benares he had a similar rival in Buddha himself in the neighbouring village of Mrigadava later on known as Saroath. This place was chosen by Buddha himself as his first preaching centre. In spite of his best efforts perhaps he did not achieve any appreciable success. The Bengali Hindus patronise in a far greater degree the Siva of Benarca than they do the Siva at Bhubaneswar. Its chief reason is not far to seek. Orissa has certain folk-lore similar to the folk-songs of Bengal in bonour of Siva. Bengal and Orissa being for a pretty long time under one political domination developed many common points of culture and religion having drawn their inspiration from the Non-Aryan South. But when the outlook changed and the agricultural god Siva of Bengal became fully Aryanised, Bengal leoked more to

Betares than to Orissa for its religious inspiration. Hence, Benares became a great centre of pilgrimage for the Bengali. This happened to such an extent that the Hengali gradually began to settle at Benares in large numbers and in course of time made the town an adjunct of Bengal. Under the circumstances, the Sivayana literature of Bengal has very little to do with the traditions of the god of Benares, though the Annadamangal of Bharat Chandra has many references to the god and the place. As regards Sarnath the stopendous stopa and the excavations around, inflamed the imagination of the students and made them think of the past greatness of India. The same, however, cannot be said of the recent architecture and paintings of Mulagandhakuti-vibara (a neighbouring building) belonging to a certain Ceylonese organisation. The fresco-pointings here were executed by the celebrated Japanese artist, Mr. Noshu. These seemed excellent indeed, but whether the combination of the ideal of Ajanta School of painting with that of the Japanese School is at all happyis for connaisseurs to decide.

Leaving Benares we reached Agra on the 15th October. There, we passed two days in sight-seeing. The fine Moghul architecture and sculpture as represented in the Tsjmahal, Agra Fort, Sikandra, Itimadad-daullah and Fatehpur-Sikri overwhelmed us. We also admired the workmanship in some other minor buildings of the place. There may not be any connection of these buildings directly with our literature still their cultural value is immense. The beautiful queen of the Mausoleums, the Taj, created an impression in our minds never to be forgotten. The Sikandra, a few miles off from the town, contains the grave of the celebrated Akbar, while the building of Itimadud-daullah, as its name indicates, contains the grave of Itimaduddaullah (Nurjahan's father) and of his family. All these fine buildings are splended monuments of Moghai architecture. At Sikri the Moghal art is relieved here and there with specimens of Hindu and Chinese arts. Besides, the stopendous gate of Sikri known as the Buland-Durwaza with huge flights of stairs cannot escape one's notice. The grand buildings at Agra overlooking the Taj contain many reminiscences of Sahujahan and Aurangaeb. The buildings as described in our old Bengali literature bear some resemblance to the specimens of architecture in the Up-country so far as hugeness and general plans are concerned. Here we miss, however, our Baraduari Ghar, Bangaia Ghar and the hoge tanks, but nevertheless there are the

Jaltungi pillars, courtyards and compounds as described in our Bengali biterature. Our literature describes a combination of Hindu and Indo-Saracenic art in the construction of towns and buildings, as a natural sequal to the composition of many literary works during Islamic rule in Bengal.

We left Agra on Saturday, the 17th and reached Brindaban the same evening. The whole journey from Howrah to Brindaban in spite of occasional stoppages was extremely tiresome. However, we reached our destination safely. Our stay in the place was for nearly nix days, and we finished our work as much as possible with baste within this abort time. On reaching the destination our dream was somewhat shaken regarding the idyllic land of Lord Krishna. The present Brindaban is a small fown with narrow streets and lanes and closely packed buildings. The town once atood on the very bank of the tortoise-infested Jamuna but now the river has receded considerably from the town leaving only a sandy waste in the intervening space.

Brindaban possesses some fine temples, relics and associations (some genuine and some spurious) in connection with the Vaishnava cult which deserve our close attention, specially as we are interested in Bengali literature which contains many references to Vaisnavism.

Regarding the topography of the place we should make it clear that the present town of Brindabau is situated in the region called Brajamandal which is about 84 crores in circomference. The locality was under the Kings of Mathuramandal, Madhuban or Sorasena country as it remains to-day under the District Officer of the District of Mathura. Midhuban became famous in the Ramayana story as the place of Laban Daitya evidently a non-Aryan chief, who was defeated and killed by Rama's youngest brother, Satrughea, whose family benceforth ruled the land for a long time. Most of the buildings of the present town of Brindsban are hardly two hundred and fifty years old and its former name was Fakirabad. Yet the traditions of the place are much older than its present buildings and the town began to grow from the days of Sanatana Goswami who belonged to the middle of the 16th century. Both the towns of Mathura and Brindaban stand on the same bank of the Jamuna and there is nothing to prove that they once occupied opposite banks as some scholars would have us believe. The town of Brindaban is only six miles to the west of the town of Mathura. On the opposite bank of Mathura some four miles to the east lies the locality of Gokula. According to a local tradition

there were two chiefs who lived side by side in Gokula. One of them was Nanda Ghosh (foster father of Sees Krishna) and the other was Brikabhanu (father of Sees Radba). Nanda Ghosh's place was known as Mahaban while Brikabhama's place was known as Raul where Radha was born. Nanda, after keeping baby Sree Krishna in his custody. when stolen from the palace of Kama, king of Mathura, found it arreade to remain within so short a distance from Mathura only the river Jamuna intervening. So, he shifted from Golosla and established himself at a place called after him Nandagram which was about 22 miles from Mathura. Brikabbanu also changed his place and settled. within three miles from Namia's new town. Brikabbanu's new place was known as Barahan. Both Nandagram and Barshau are within Brajamandal and are situated along with Mathura on the right bank of the Jamuna and therefore on the same side. The Dan-ghai (lit, Toll-collecting Ghat) associated with Krishna's sports with Radha on a boat, is about 19 miles to the west of the town of Brindsban whilst Mathura stands to its east and in this locality is situated the traditional hillock Gobardhan. Both the Dam-ghat on the Jamuna and the Gobardhan are over twenty-two miles from Mathura town. The whole region of Beajamandal, as we were told, is full of pasture lands, and some parts of it, as seen by us, corroborate this fact.

It is very difficult to reconcile the different theories regarding the topography of Brajamandal and Mathuramandal. Some scholars would say that the river originally flowed between the towns of Brindabau and Mathura and now both occupy the same bank owing to the Jamona changing its course. Unfortunately there is nothing to substantiate or corroborate it although there are some signs of erosion and slight changes in the course of the river. Some would resent even the very name of Radha as Betitious and of later introduction while our whole Valsanya lytical literature depends on her existence not only spiritually but also physically to illustrate " parakiya" amours of Ratha-Krishna. Even admitting that there was a Radha the Bengali Vaisoavat of Brandaban will never agree to her carrying milk-pail to Mathura as she was a princess and her father was supposed to have been more powerful than Nanda. If at all she carried the milk-pail and seet Sees Krishna on the Dan-ghat, it was at a place for removed from Mathera which stands on the same side with Barshan and Dau-ghat. If we believe in the topography then selling of milk by the Gopis of Brindsban in the market of the Mathura town cannot stand as a credible

Suggestion. Then also falls through the convequent amours of Radba-Krishna on the Jamuna. To meet the situation, the Bengali Vaisnavas of Brindaban would invent a myth,—that it was done supernaturally, and thereby the distance was covered. A parallelism is drawn with the opening and closing of petals of a lotus. The closing of petals means shortening the distance and opening up useans its lengthening. All of course was possible due to the divine and sportive nature of Sree Krishna. What comment should we make on the ?

The whole topography of the place as it now stands does not support the amours of fladba and Krishoa on the Jamuna unless we place the whole scene in Gokula which, as I have already said, her to the east of Mathura on the other bank of the Jamuna about four nules off. According to the legend Nan la deserted Mahahan in Gokula and went to live in Nan-lagram in Braja mandal followed by Br kabbanu when Krishna was only a baby. For a more haby to have taken part in the sports described by Bangali Vaishnava poets is a manifest impossibility. Besules, we know Akrara, the messenger of king Kamas, invited and took with him Krishna and Balaram from Nanlagram and not from Mihaban to Mathors to attend the "Disnury ijns" of Kames who was ultimately killed by Sree Krishna. At the time Akrura visited Nandagram in Brajamandal Krishna was making love to Radha and other Gopis and performing various feats to astonish his brother cowboys. So the whole scene of the Krishna legend in connection with his livemaking to Radha requires to be placed in Brajamandal and not in Gokula, considering the location of the place, unless we take the help of divine dispensation. To account for things, is it reasonable to dismiss all the local identification of places and find out new ones to support the scenes of the Radha-Krishna legend?

The basis of our own lyrical literature wholly depends on the reality of the amorous sports (Lile) of Radha and Krishna by the side of and on the bosom of the river Jamuna. What will be the condition of Dankhanda and Naukakbanda of Sree-Krishna-Kirtan attributed to one Chandidas and the lyrics of other poets if we do not admit their connection with them amours?

The town of Brindsban, as it stands to-day, owes its origin to the efforts of Sanatana and other Bengali Vaisnava saints known as the Vaisnava Goswamis. How Sanatana built his first temple of Madanmoban with the help of a merchant is a story even now on everybody's lips at Brindsban. After this temple many others

followed, the chief of which are those of Govindaji and Gopinath. Besides these, there are handreds of other temples. Among them the temple of Sahaji, the temple of Sethji, the temples of Bankubehari, Radha Damodar, Syamanndar, Radhaballay, Radharaman, Gokulananda, Holkar's temple, Tarash temple, Lala Babu's temple, besides Tarakumar's Asram, Adwaits-bat, Bringar-bat, Tentul-tals, Jemuna Pulin, Kaliya Daman, Brahma Kunda, Nidhuban and Nikunjaban, deserve special notice. Of the above, Madanmohan as we have said was installed by Samstana Goswami. In this temple many relics of Chaitanya Dev and his followers are found. Unfortunately, the original images of Madaumohan and Madharani are not to be found as they were long ago taken away by the Raja of Karauli. The temple of Gopinath attributed to Madhu Pandit and associated with the family of Nityananda is an important one. The temple of Govindays, though built by the Raja of Jaipur has Bengali association. It is a remarkably fine specimen of Hindu temple architecture. The temple of Radhursman has associations with Gopal Bhatta Goswami. The temple of Gokulananda possesses the memory of Lokenath, "Sringar-bat" has associations with Nityananda, "Adwaita-bat" of Adwaita and "Tentul tala" (Tamarind tree slude) of + hastanya Dev. Under the shade of this latter tree Chaitanya I'ev used to set during his brief visit to Brindsban, meditating about Lord Krubna and the place was once situated overlooking the Jamona. The temple of Radha-Damodar bears reminiscences of Jib Goswami; the Bankobehari temple of the Nimbarka sect and the Radhabatlay temple of the Ballari sect also deserve mention. The images in the temple built by the Tarash Zemindar family are remarkable for their beauty. It may be mentioned here that almost all the images in various temples are remarkably bandsome. The two temples of Sahaji and Sethji and specially that of Sethji may be said to be the grandest in Brindaban. This temple of Sethy is a very fine specimen of Hindu temple-building. Its type is South-Indian and the South-Indian priests prevail there. The temple is attributed to Jagat Seth. Though he was not a South-Indian himself it bears the stamp of that side as his Guru came from that part of India. This temple was built at an enormous cost and maintains a batch of 108 priests. The expenses of the temple are Rs. 36) per diem. We had the fortune to visit the temple during its annual celebration. The whole scene of the Poja and the procession was indeed majestic creating an atmosphere of the old days of Handu glory. The Goder Stambles or pillar in the front "Soner Tal garbh" (golden palm tree). Its height is about twenty-two fest from the base and looks very impressive. Episodes from Hindu mythology have been engraved on the stone walls all around and the images are marvellously executed. The presiding deity of the temple is of course Krishna mained Raeganath. The temple of Bahaji has one very special peruliarity. The marble pillars supporting the roof are signing in appearance. Nowhere have we seen pillars of this type. These impressed us by the massiveness of their costly stones as well as by the expenses and workmanship entailed in their execution.

A few remarks may now be saids as regards the Vaisnava theology and the position of the Bengali Vaisnavas in Brindaban. The Bengali Valsnavas belong to that group of the Valsnavas known as the Gundiya Valenavas. The originator of this group was Chaitanys. Dev. himself. As is well known at first the God Vishne was worshipped by the Vairnaves as the very name of the sect indicates. Then the idea of "Avatar" or incarnation came to the foreground and so we get first Rama as a part incarnation and then Krishma as full incarnation of Vishmu among many of his incarnations, to save the world from the hands of the nonb heving sinners. Last of all came Chaitsons Dev whom his followers believe to have been an incarnation of Sree Krishna (not of Vishnu). Apart from the worshippers of Vislam and Rama those of Sree Krishna and Chaitanya Dev require our close investigation. Among the various qualities of God the two which have attracted the greatest attention of the devotees are the "Aiswaryya," "Guna" and "Madheeyya Rasa," The non-Bengali people of India seem to have been captivated with the former quality of God, while the Bengalia with the latter. Thus we find in the Up-country the Rama, cult has more votaries than that of Krishna cult. "Aiswaryya" connotes power and fortune while "Madhuryya" means love. Krishus of course possesses these two qualities in him. The non-Bengalis seem to have more liking for the "Aiswaryya" quality of Krishon and so they revel in his exploits in Mathura, Dwaraka and in the intersecine struggle of the Kanzavas and the Pendayas. The Bengalis on the other hand are zealous supporters of the "Madhuryya Rasa" and they have shown their leanings to it so much so that that they did not allow any temple of Lakshoni (Goddess of Fortone) at Brindsban when they found the town. As a result a temple of Lakshmi exists only 2 miles off from Brindsban on the other side of the Jamuna, the place being known as Belban where people flock to worship her on certain days as they do not like to miss her favour in worldly affairs. Even when we consider this Madhuryya quality we find that there are two views in its connection. Some uphold "Swakiya" view and some "Parakiya" and "Madhura Basa" being the preatest quality of God, according to some Vannavas, it cannot be cultivated adequately by a man with his own wife (Swakiya), This love making should be done with "Parakiya" which involves great risk and accratice. Chaitanya Dev held the Parakiya view. The Maddhi sect to which he belonged was originally a South-Indian sect. His connection with this sect as well as his liking for Ramananda of the Deccan with whom he had a famous conversation about the "Madhura Rasa" seem to have some influence over Chaitanya Dev in establishing the "Parakiya" theory among his followers. Henceforth his followers of Bengal were known as the Gaudiya Vaisnavas.

The chief temple of the Bengali Vaianavas at Brindsban as referred to before is that of Madanmoban. The Bengalia seem to have forgotten Madhabendra Puri who first found the image of Gopal at Brindsban locality and to whose sect (Maddle) Chaitanys Dev himself belonged. They only remember Chaitanya and his followers. In every Bengali temple the deified image of Chaitanya is to be found while in most cares we shall miss, the same in non-Bengali temples. Now as everybody knows among the three centres of the Bengali Vaianavas-Navadwip. Puri and Brindaban-Navadwip is more associated with the name of Chaitanya Dev though Pori saw him as a living God during the latter part of his life, while Brindaban was only casually visited by him. So, however much importance Chaitanya Dov hiemelf attributed to Brindaban, his followers were satisfied with his personality and did not think much of that place. The importance which the Gambya Vnistavas attaches to the place is more in connection with Chaitanya Dev and his followers, especially the Goswamis, than with the Radba Krisbra legend.

To the idealists of "Parakiya" the introduction of Radha was essential. She was not the wife of Krishoa in her earthly relationship and the love adventures of the two, erc., Radha and Krishoa are illustrative of the "Parakiya" theory of the Bengali Vaisnavas. There is one a bordinate element—a kind of subcurrent—furnished in the episode of love-making by Chandravali, the chief rival of Radha in connection with Krishoa. Krishoa would some time visit hadha some time Chandravali, though Radha had his chief stiention. Legenda

It is peculiar in the Bengali poetical work Krishna-Kirtan, that this Chandravali has been identified with Radha while no other Bengali work and Bengali convention support this view. At Brindaban no trace of Chandravali has been found, but we find Radha in every temple. "Radharani" is the term which is on the lips of everybody at Brindaban.

To the Vaisnavas of other provinces the injunction of the six Goswamis have little value. Even a sect of the modern Vaisnavas of Bengal have disclaimed the infallibility of the Goswamis. They are the present "Gaudiya Math" people of Bengal. They are now trying to have a stable footing at Brindaban in spite of the somewhat unfriendly attitude of the Gaudiya Vaisnavas. The extreme wing of the Parakiya preachers are the Sahajiyas. I scented a considerable number of them at this place but have not been able to know much of them for obvious difficulties.

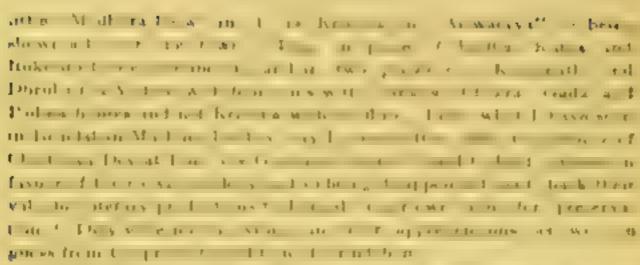
Regarded as a centre of Vaisnava culture and learning the place is not very progressive. However, the Bhakti-Vidyalaya founded under the auspices of the Gaudiya Vaisnavas is doing some good to the Vaisnava public. But its shortness of funds and lack of public sympathy made us have misgivings regarding its future. The school is ron mainly through the energetic effects of Sreejut Kaminikumar Gheah and his worthy ron Dr. Gauragada Ghosh thath residents of Brindshan) who deserve our unstinted praise. We visited this school and found to our satisfaction that the authorities have opened already two departments, one for Vyakaran (Grammar) and another for Darsan (Philosophy). Of course both are taught on Vaisnava lines. The Harinamamrita Vyakoran and Hari Bhakti-Bilas are the two books of this school read by pupils. We attended one Kirtan party organised at the house of Scerjuts Nitai Das and Brindsban Das. Nitsi Das is ably editing the Chaitanya Charitaparits of Krishna Das Kaviraj which he showed to us. We could not visit very many parties of Kirtan at the place and so are hardly compatent to give any opinion about them.

In every speaker at Brindaban we found great enthusiasm in explaining the sectarian dogmas to strangers, often embellished by supernatural elements. In these stories wonderful dreams figured most though even trees talked. Be that as it may, my tour with the students to Brindahan was fruitful in many ways. Before coming to this place our ideas about its topography in its bearing on the legend of Krishman

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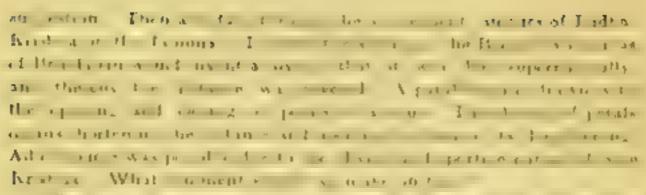
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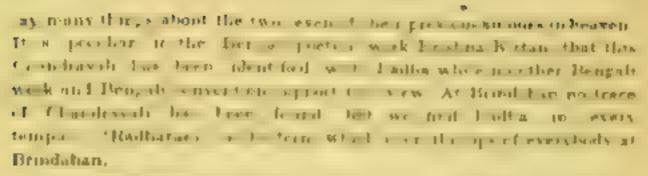
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A VISIT TO BRINDABAN

DR. T. C. DAS GUPTA, MA, PRO

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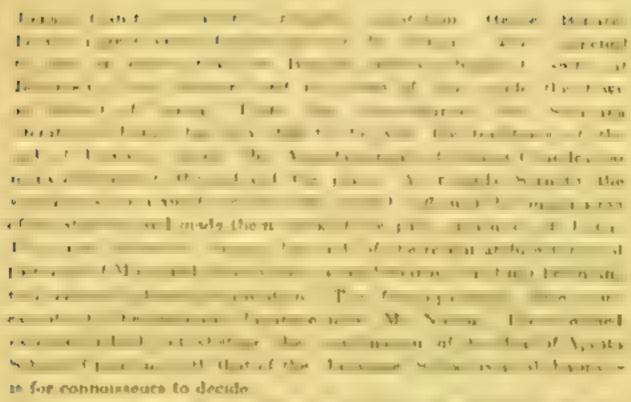
PUBLISHED BY THE UNIVERSITY OF CALCUTTA



A VISIT TO BRINDABAN

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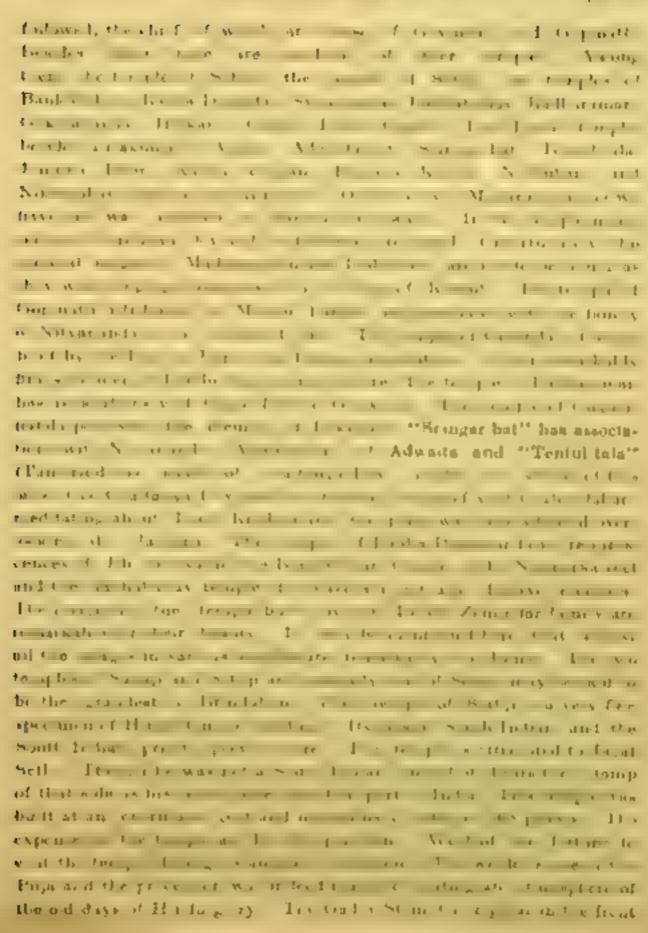
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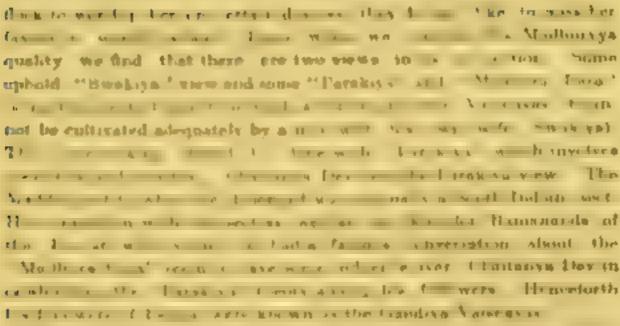
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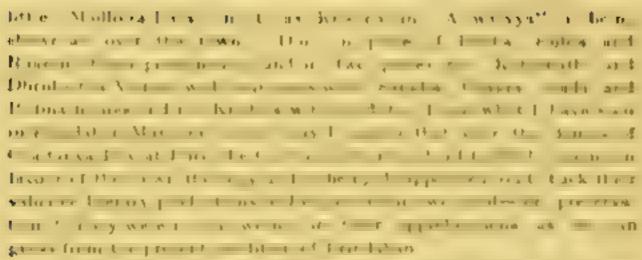
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A VISIT TO BRINDABAN

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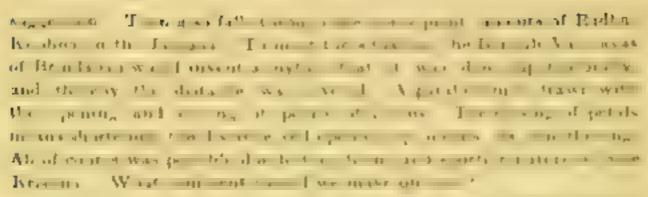
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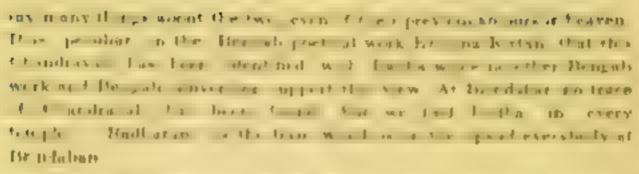


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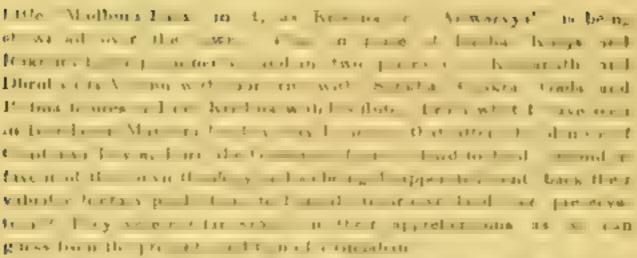
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A VISIT TO BRINDABAN

DR. T. C. DAS GUPTA, M.A., PR D.

(Reprinted from the Calculla I cient, Notember, 1912).

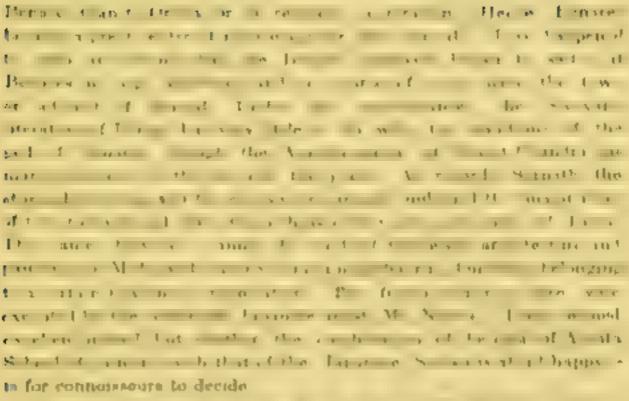
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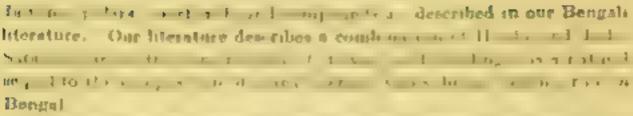
DR TAMORASHCHANDRA DAS GALPRA, M.A., PH. D.

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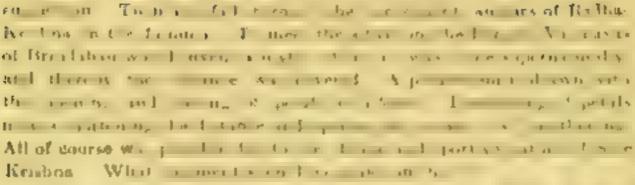
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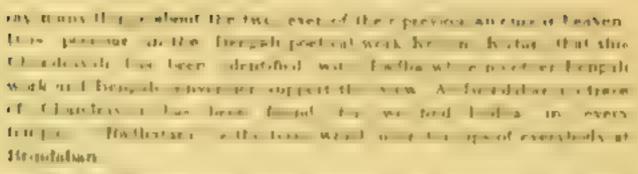


A few temarks may now be made a first that the state as and the position of the Bengali Vicenia, in His and I is literate Additional to the state of the Samuel and the state of Vactories I be able to be a loss to provide A depart of the process of the Lare travals are ely a trace for the transaction of the party because state of the country to the contract of the state of the patt in atmosphera to the late of the latence hims to note that the note the north a living one libe of a live miles been beasit have being a most of the beat of the high April or a rate of the case Bre or force by less of Charter a land, and a rest to the pathological of all and the two ways have the termination of the states and proof he had to be and the best of the said the sai The partition of the second of said will be Court could be be at the state of the state find in the Cycle by the final and is not a most an inter-Reservance of access on the extension of the Minten then thems eve the said come proceeding the qualifies in I us. The rep Brook or a real to have reaching for the Assertant quarry of Explainment of the could be a say of a to Made at a there are real posterior to the constitution of the Resources and the Papelina Prelieval or strate appliance is an every party and the Moderneyva Reservant they have shown their learning best on much me that that they fell not a warr true to of Law in Goodsers of Pertine) at Incolour whee this felief the toxic As a result a tempo of I a line as a way ' or and com Franchism or the other ade of the Tamorea it eight a it in a court to Betban where people

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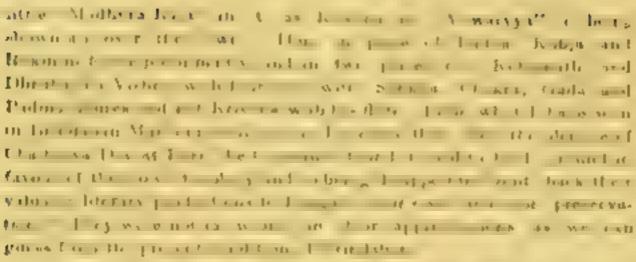
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DR T " DAR GIPTS HA, PRI

(Reprinted from the Cuencha Leening November, 1907)

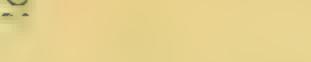
PUBLISHED BY THE UNIVERSITY OF CALCUTTA

A VISIT TO BRINDABAN

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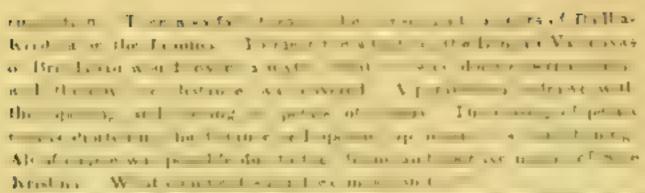
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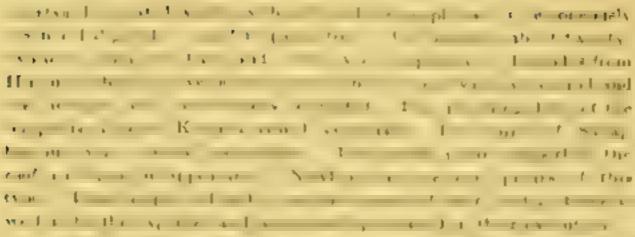


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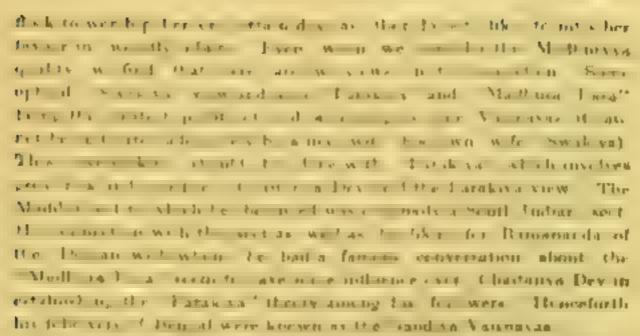
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A VISIT TO BRINDABAN

DR. T. C. DAS GUPTA, MA., PH D.

(Reprinted from the Calculty Lyenn, N. cember, 1907)

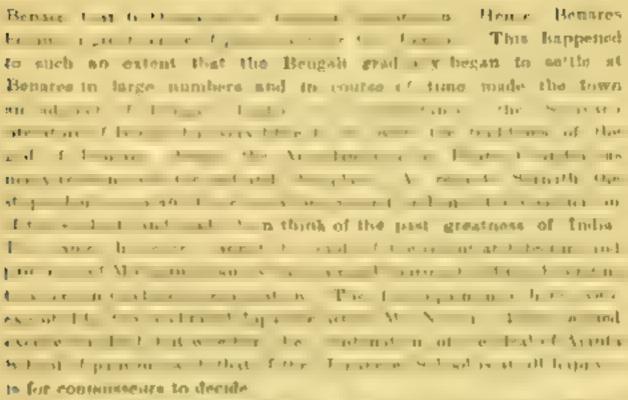
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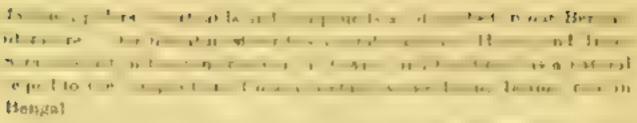
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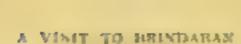
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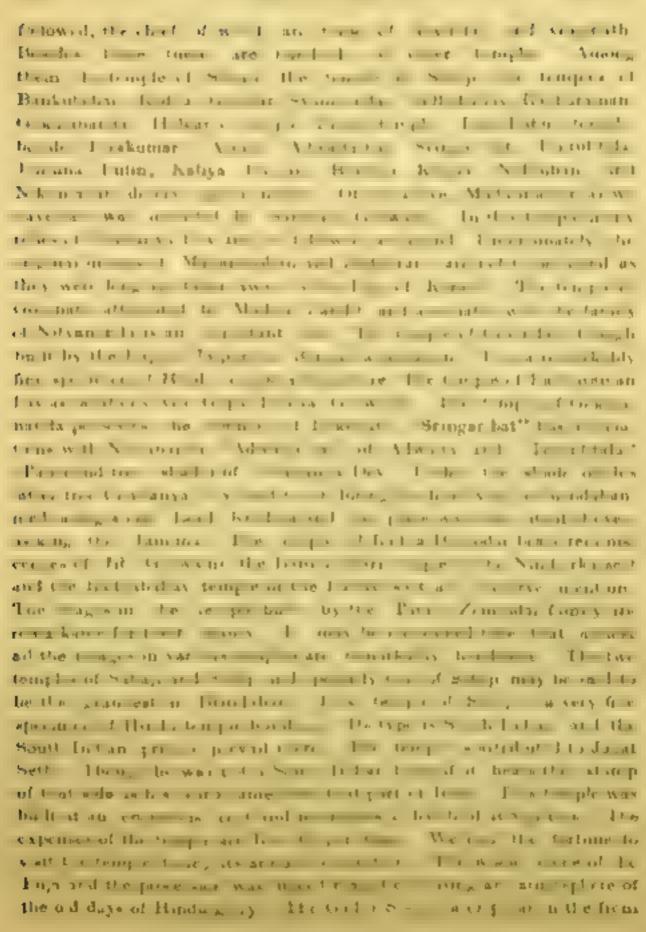


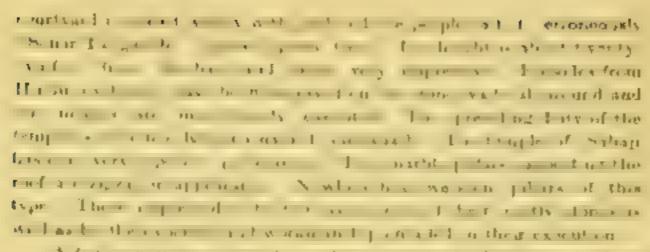
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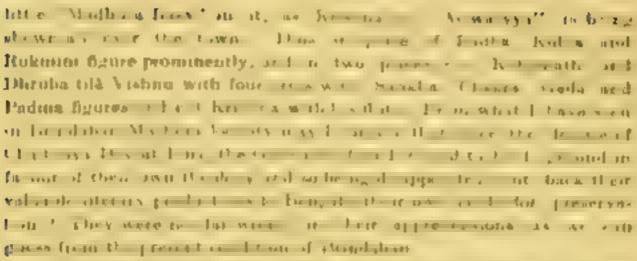
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A VISIT TO BRINDABAN

DR T C DAS CIUPTA SEA, PR D

(Reposited from the Calcutta becam, Neventer, 1937)

PUBLISHED BY THE UNIVERSITY OF CALCUTTA



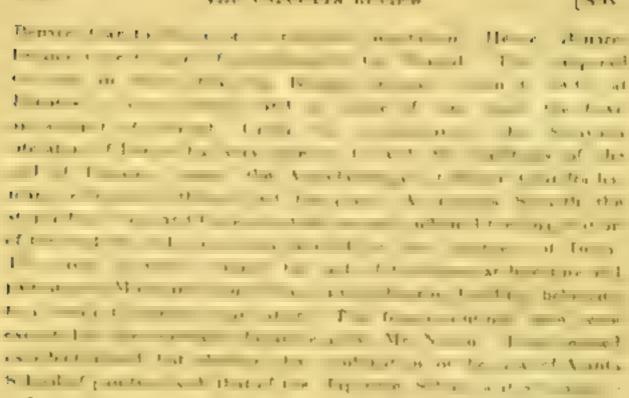
A VISIT TO ERINDABAN

DR Ten Standard francis Des Green, M.A., Ph. D.

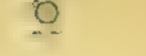
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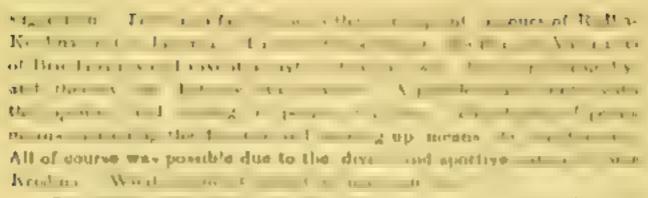
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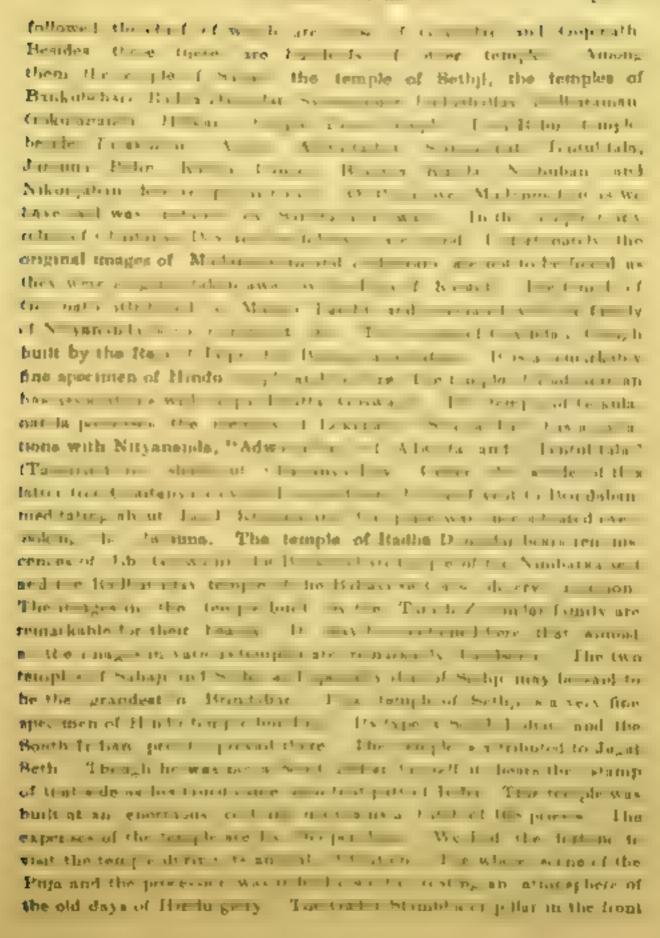
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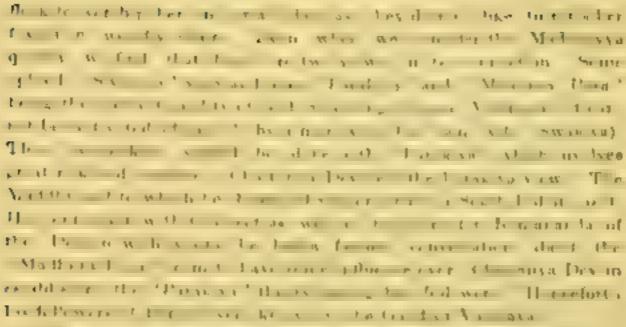
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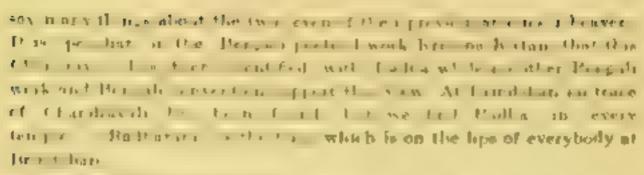
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A few remarks may now be made as real to the Valuation theoretic and the practice of the Is made Vacousta to be made to. The Bengali Variation by it to first proof of the English and English of the Countries Variation of the organites the rap was Contained they hamself An active known at first, see tend Vising was well pred by the Visia buyus as the very name of the cest and lates. Then the obscor? Asstarof hearinated committee of fore, rough and a we get first farm as a part destination and here becomes as full near mone of Valign among the videous a way was to seem the way a control hands of the nonor heretog water to I must of a beautiful to a talk a Development in him for towers become to have been an instruction of how had no trut of Vishings Apart from Le worshippers of V a nu and dama the end Stee Bandina and Charlen a Dearemer our cor ners , com Amore the various qualities of (sod the two which have at in tall a greatest a tention of the devotees are the "Assurance to no and "Madauty a Right The non-Brught perps of India seem to ave hen captivated with the former quality of God while the Ben, all with the latter. Thus we field in the Up courtry, the Raign of this secre votages than that of Brisbins out . ' Amounts an incomplex power and for time while 'Mindbutype means love word is of or the processes these two qualities in him the non-lien, at a see to have more thong for the Assessings." quality of herstone and so they feel in the expends to Machines. Dwarsks and in the interior ne structe of the hauravas and the Pandayan. The Bangalia on the other hand are resons a supporters of the "Mad' uny ye likes " and they have shown their lean rigs to it so much so that that they did not allow any tempe of Luke my (Godden of Fortune) at Brindsban when they found he town As a result a temple of Lakshen; exists only 4 colles of from B adaban on the other aide of the Jamuna, the place being known as Belban where people



Deline to the beautiful the star of the rates by the Marchael Distriction to below for, lie Maderican be with the lite of tenths I dist seval to where t Mod Order a Day himed In I have the reserve to the state of the same of the esers less to go ton det lange of that so as I be found while her laye we all a because here becale temples A same the same of the ten beat the e ever- bed of the end to take to be ever or or and I sell the even if the trees has been been been to a the production of the state of the second terms of the second term come and find the form the formation of the formation If a begind help by the transfer to be for a secure material beauty layer type directly an office The importance Me to Calar Samuel to exallegate state to prothe war of expect the gold and a real party but expenses than with the Radta Krishon legend

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We went to Mathura on a dying visit on Wednesday the 21st October only for a day. What we saw there del not unpress as much We could risk o on a few important temples and ghota. The ghate are Ma lines a speciality I folke I indicate the lower of Marlins faces the river function and the whose sengits of it is studded with fine ghors. Here also the lamon as full of inlets and the rackety hadge as doing or hitsen to I. Among be temper visited by in were those of Dwarkanath, & bjanati framsamarden kulbinereli blerein fine and Survey and among the grate these of Forein Color and Lut be Gillet. At Limitan Ghat we witnessed that very interesting cere any the 'are of the Jamone. For went of time some of me scold not visit Lifeteness Materies" and Red a hond of an inner from Matteres. Near the latter, Krishnadas having wints his immerial Charleman Charstantitie. The Dan , but is able situated as we have said before in this locality. The closel temple with some are of prondeur to that of Dwarksmath. The other temples are but poor specimens. of Hindu architecture. We repret we could not study extendity the specimens at the Mathara Minne pal More or The transition through his fu'ed to strike any deep root at Mail ata Considera Varidenavas have very little hold on the people of the from and as a metter of fact the Bengali population at Mathura in very small. Chartenya Liev and his folk were seem to have made on impression at this place. Even the cult of handam has very

titles' Madhuta Link in t, an Kristra in 'A waryya'' is be by shown all over the town. Thus in place of Indea Is any and Rokming to open near is and in two places to happened and thir but in Vishney with turners with Sanata it has tends and I have been not in their Madiana with the flute. From what I have been not in their Madiana with may be recent that are the denote of the tropy lay at her he to win from their deal of president format of their own there y end so being deappointed sent back their y hable interesty places for the first appeals more as any configuration that preserve the other preserves the they were not far wing in their appeals more as any configuration that preserves the other form the form the form the form the first preserves.

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A VISIT TO BRINDABAN

DR. T. C. DAS GUPTA, N A., PH D.

(Reprinted from the Cilen to L. cien., Nevember, 1942).

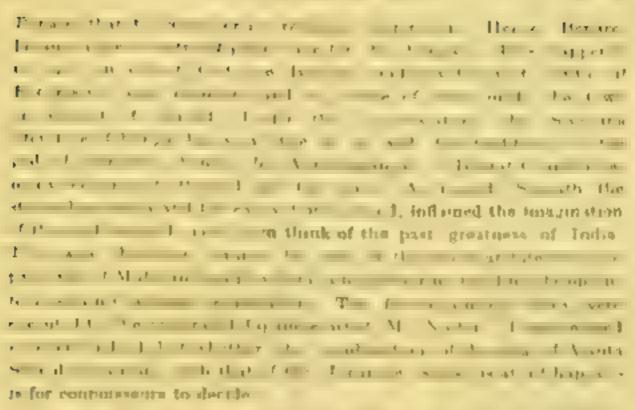


A VISIT TO BRINDABAN

DR TARONANICHANDUS DAS GERTA, M.A., Ph. D.

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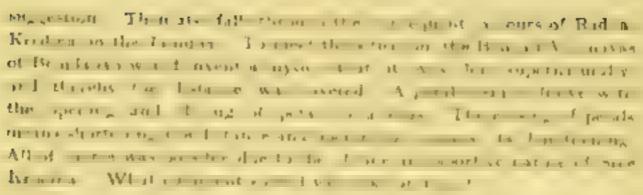
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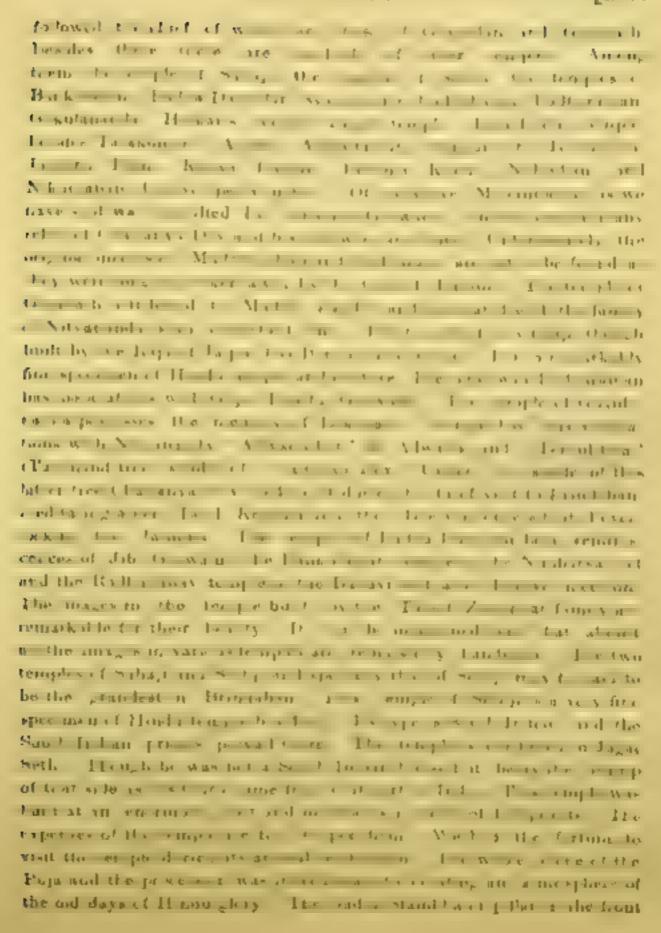
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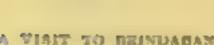


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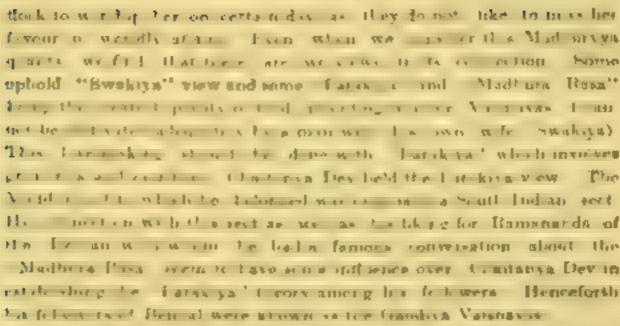
The town of Britchist, as it stands today owes its origin to the efforts of Samitims and other British Variables some the Lemma the Variables Community How Samitate best his first today of Machinesolism with the help of a mer hand we story even now on everybody a lips at Britishban. After the temper many others





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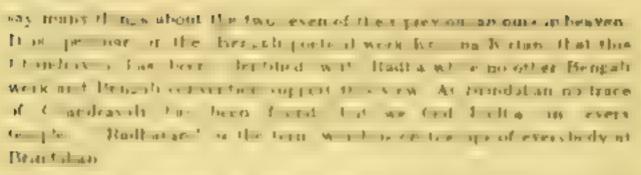
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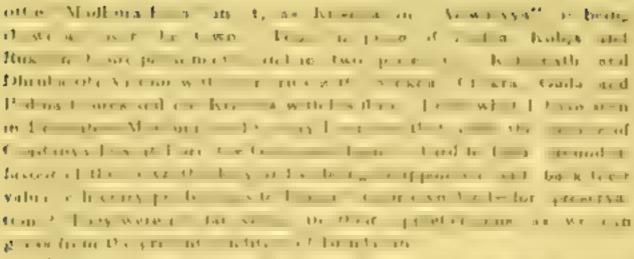
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A VISIT TO BRINDABAN

DR. T. C. DAR GUPTA, M.A., PR D.

(Reprinted from the Calcutta Review, Neventer, 1947,

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A VISIT TO ERINDABAN

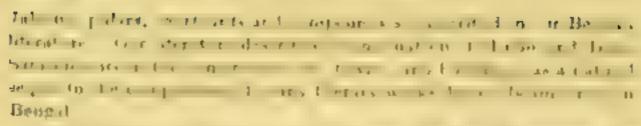
DR. TANONASICHANDRA DAS GERTA, M.A., Ph. D. Fort Gradult Letters, Calcula Category

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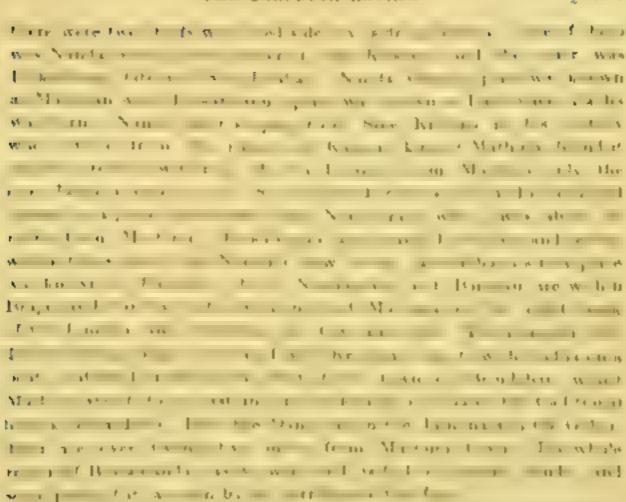
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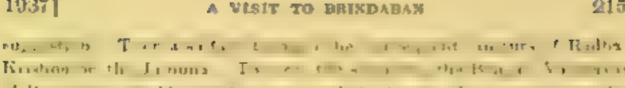
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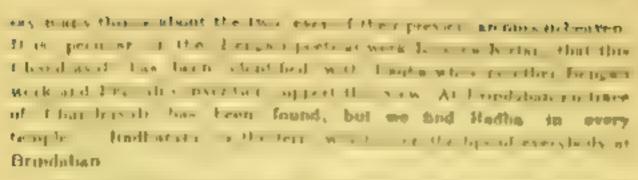
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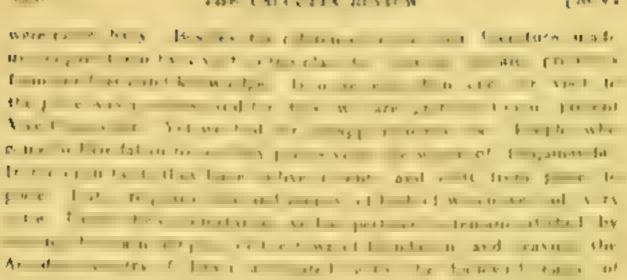
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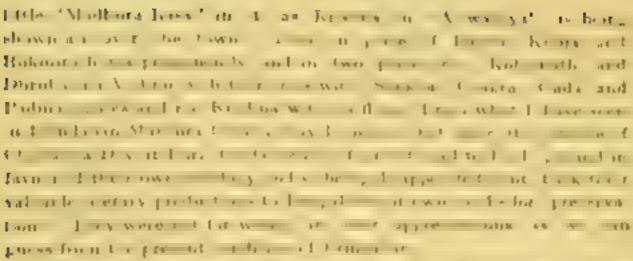
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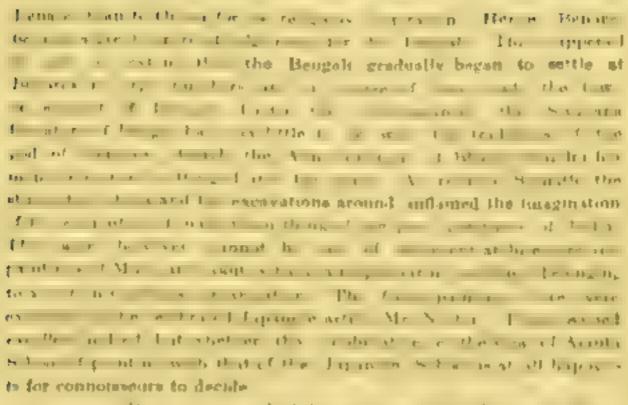
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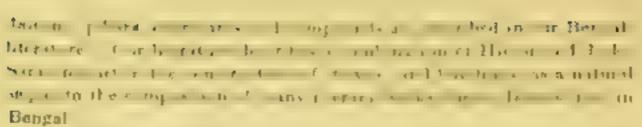
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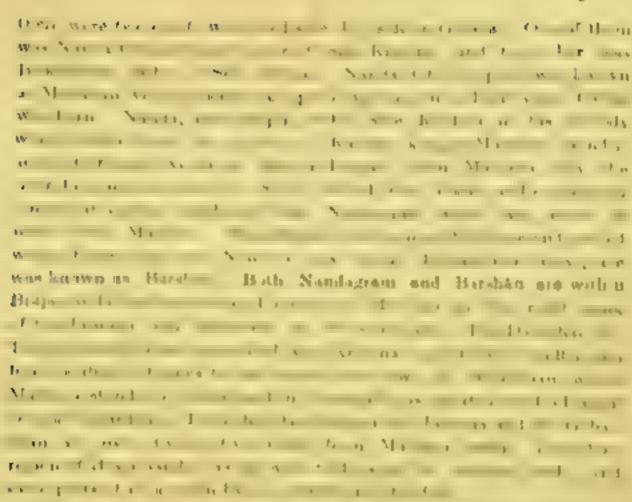
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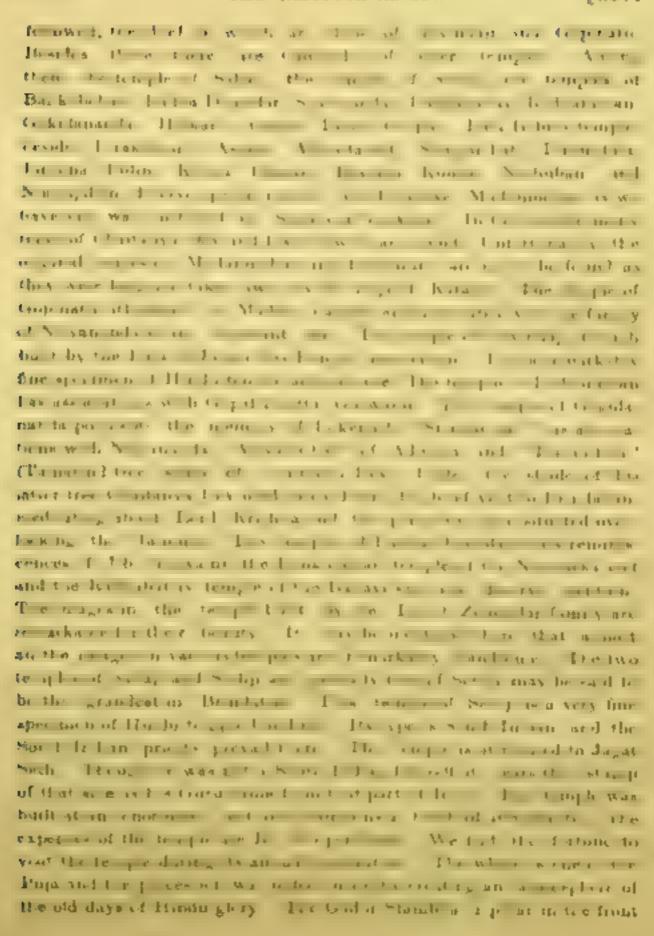
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To the Vaccourses of other provinces the monitor of the a fractional line in the same of the modern base interesting the province of the modern base of the advance of the present 'transfers Math' people of them, at They are now trying to save a stable field by at Bendahan to spate of the somewhat undirectly dititude of the Cambian Varename. The extreme wing of the Parakova president are the Sahajayas. I scented a considerable turnibur of them at the place but have not been able to know much of them for obvious difficulties.

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(Repented from the Calcutta Leenen, Nevember, 19.07).

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DR TAMONASHOROUD C DOR GORDA, M.A., Pu D

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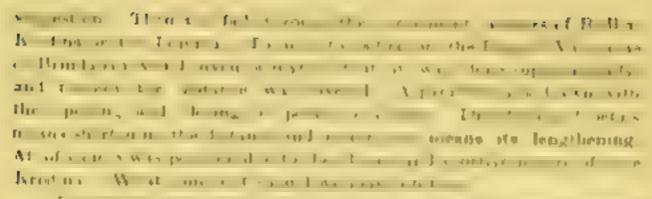
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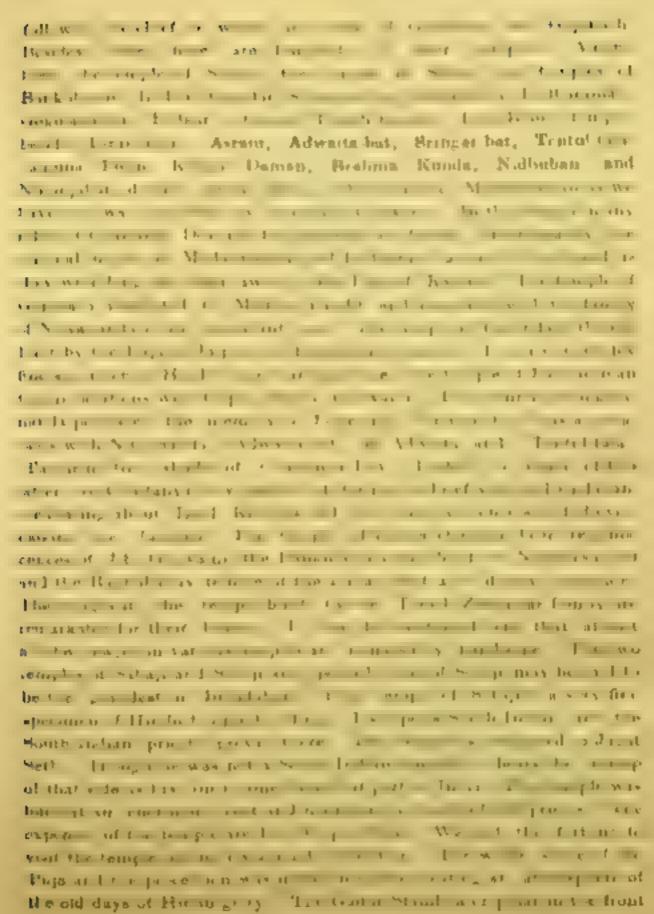
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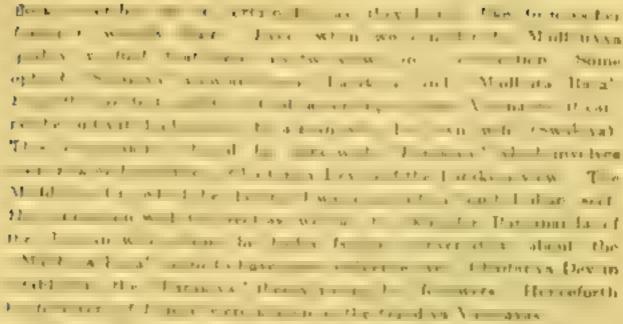




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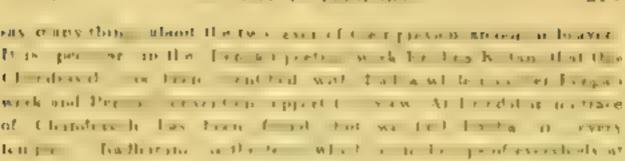
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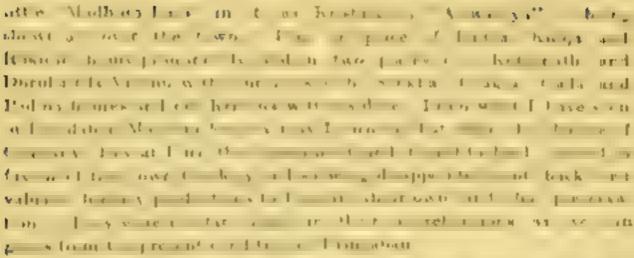
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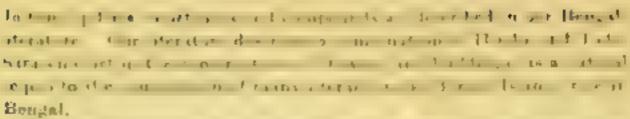
DR. Tamonanic Randona Dan Guerra, M.A., Ph. D. Post Graduate Exclusive, Calculus University

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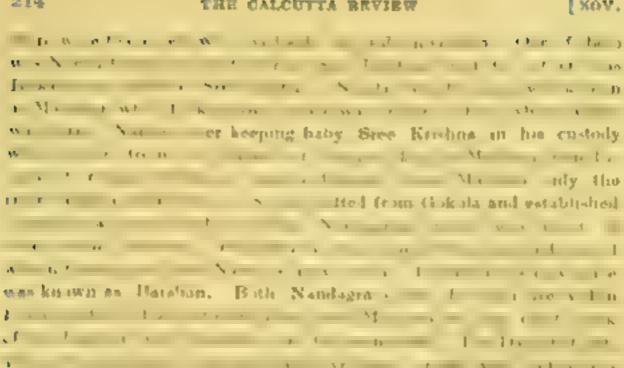
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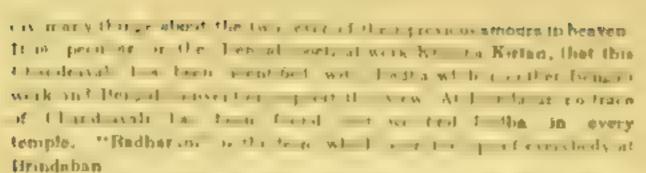


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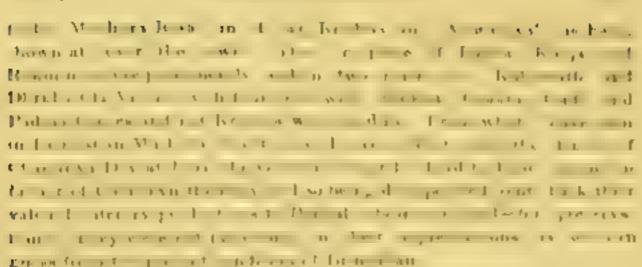
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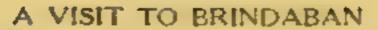
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DR. T. C. DAR GUPTA, 10 A., PR.D.

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A VISIT TO BRINDABAN

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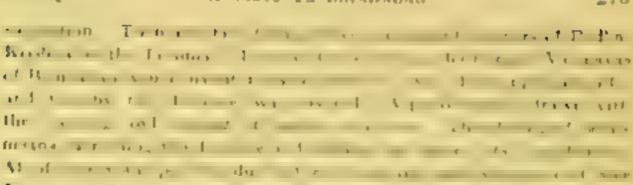
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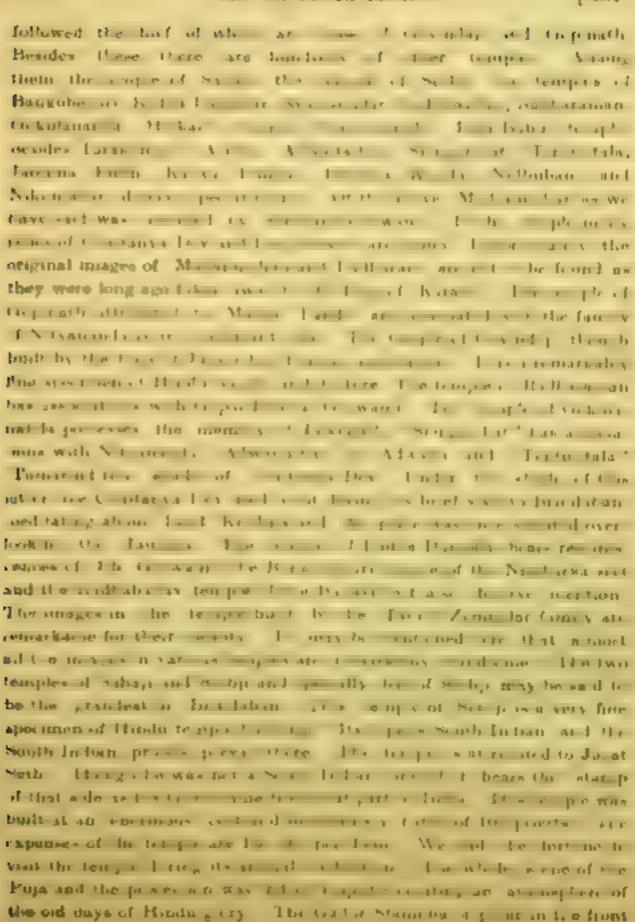


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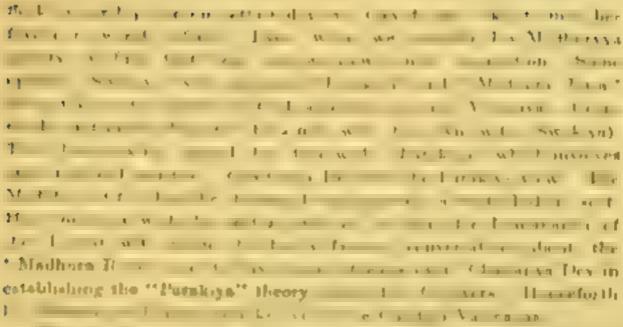
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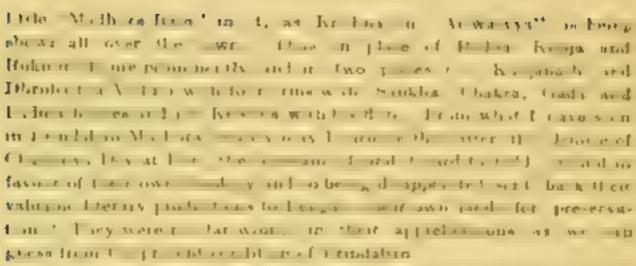
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A VISIT TO BRINDABAN

DR. T. C. DAS GUPTA, M.A., PH D.

(Reprinted tion the Calcutta Lorieu, November, 1997).



A VISIT TO BRINDABAN

DR Tanosashenasdra Dia Gerra, M.A., Ph. D.

Post Broducte Lacturer, Calculta University.

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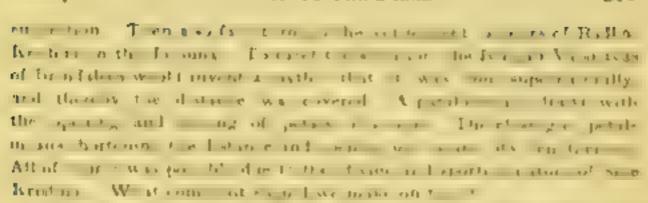
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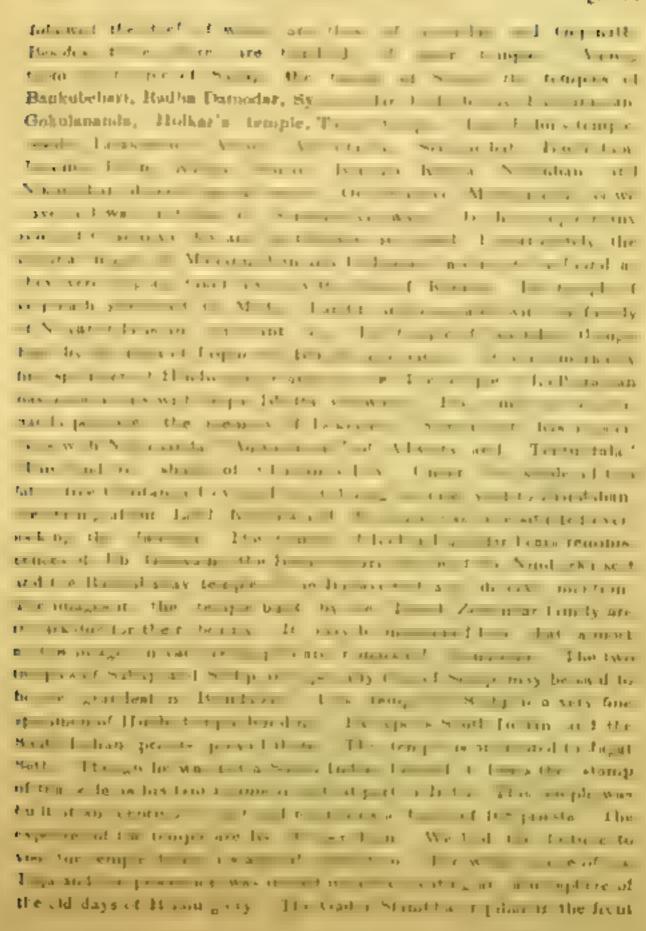
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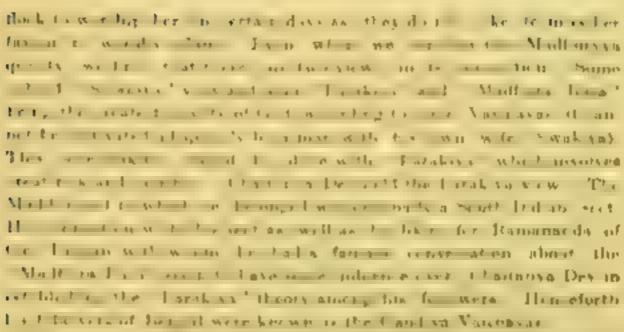
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A VISIT TO BRINDABAN

DR. T C DAS GUPTA MA, PRO-

(Reprinted from the Calcula Lovana, Nevember, 1937).

PUBLISHED BY THE UNIVERSITY OF CALCUTTA



A VISIT TO BRINDABAN

DR TAHORASHORASHA DAR GUPTA, M.A., PH. D.

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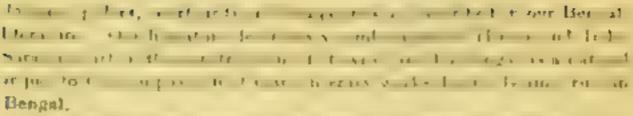
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flock to worship her on certain days as they do not like to miss her favour in worldly affairs. Even when we consider this Madhuryya quality we find that there are two views in its connection. Some upbold "Swakiya" view and some "Parskiya" and "Madhura Rasa" heing the greatest quality of God, according to some Vainavas, it cannot be cultivated adequately by a man with his own wife (Swakiya). This love-making should be done with "Parakiya" which involves great risk and sacrince. Chaitanya Dev held the Parakiya view. The Maddhi sect to which he belonged was originally a South-Indian sect. His connection with this sect as well as his liking for Ramananda of the Doccao with whom he had a famous conversation about the "Madhora Rasa" seem to have some influence over Chaitanya Dev in establishing the "Parakiya" theory among his followers. Henceforth his followers of Bengal were known as the Gaudiya Vaisnavas.

The chief temple of the B-ngali Vaisnavas at Briedsban as referred to before is that of Madanmohan. The Bengulis seem to have forgotten Madhabendra Puri who first found the image of Gopal at Brindshan locality and to whose reet (Maddin) Chaitanya Dev himself belonged. They only remember Chaitanya and his followers. Inevery Bengali temple the deified image of Chaitanya is to be found while in most cases we shall miss the same in non-Bengali temples. Now as everybody knows among the three centres of the Benguli Vaisnavas-Navadwip, Port and Brindaban-Navadwip is more associated with the name of Chaitanya Dev though Puri sew him as a living God during the latter part of his life, while Brindsbun was only casually visited by him. So, however much importance Chaitanya Dev himself attributed to Brindsban, his followers were satisfied with his personality and did not think much of that place. The importance which the Gaudiya Vaisnavas attaches to the place is more in connection with Chaitanya Dev and his followers, especially the Goswamia, than with the Rudha Krishna legend.

To the idealists of "Parakiya" the introduction of Radba was assential. She was not the wife of Erishua in her earthly relationship and the love-adventures of the two, etc., Radha and Krishua are illustrative of the "Parakiya" theory of the Bengali Vaisnavas. There is one a bordinate element—a kind of subcurrent—fornished in the apitede of love-making by Chandravali, the chief rival of Radha in connection with Krishua. Krishua would some time visit Badha some time Chandravali, though Radha bad his chief stiention. Legenda

in many things about the two, even of their previous amours in heaven. It is peculiar in the Bengali poetical work Krishna-Kirtan, that this Chandravali has been identified with Radha white no other Bengali work and Bengali convention support this view. At Brindshau no trace of Chandravali has been found, but we find Hadha in every temple. "Radharani" is the term which is on the has of everybody at Brindshau.

To the Vaisnavas of other provinces the injunction of the six Goswamis have little value. Even a sect of the modern Vaisnavas of Bengal have disclaimed the infallibility of the Goswamis. They are the present "Goszliya Math" people of Bengal. They are now trying to have a stable footing at Brindsban in spite of the somewhat unfriendly attitude of the Gaudiya Vaisnavas. The extreme wing of the Parakiya preachers are the Sahajiyas. I acented a considerable number of them at this place but have not been able to know much of them for obvious difficulties.

Regarded as a centre of Valenava culture and learning the place is not very progressive. However, the Bhakti-Vidyalays founded under the ampices of the Gardiya Vaisnavas is doing some good to the Vaisnava public. But its shortness of funds and lack of public sympathy made us have misgivings regarding its future. The school is run mainly through the energetic efforts of Breejut Kaminikamar Ghesh and his worthy son Dr. Gaurapada Ghosh (both residents of Brindsban) who deserve our unstinted praise. We visited this school and found to our satisfaction that the authorities have opened already two departments, one for Vyakaron (Granusar) and another for Darsan (Philosophy). Of course both are taught on Vaisnava lines. The Harinamarenta Vyakaran and Hari Bhakti-Bilas are the two books of this school read by pupils. We attended one Kirtan party organised at the house of Sreejuts Nital Day and Brindsban Das. Nitoi Das is ably editing the Chaitanya. Charitamrits of Krishna Das Kaviraj which he showed to us. We could not visit very many parties of Kirtan at the place and so are bardly competent to give any opinion about them.

In every speaker at Brindshan we found great enthusiases in explaining the sectarian dogmas to strangers, elten embellabed by supernatural elements. In these stories wonderful dreams figured most though even trees talked. Be that as it may, my tour with the students to Brindshan was fruitful in many ways. Before coming to this place our ideas about its topography in its bearing on the legend of Krishon.

were rather hazy. Besides, the references in our own literature made us compare them by a visit to the place for clearing certain problems from our first-band knowledge. In more sense than one our visit to the place was a success and for this we are grateful to our present Vice-Chancellor. Yet we had our disappointments too. People who come to Brindaban to see buly places visit the whole of Brajamandal. In the open fields they have to live in tents and shaft from place to place. But it requires time and money, of both of which we had very little. Under the circumstances we had perforce to remain satisfied by visiting the main temples of the town of Brindsban and leaving the Arcadian country of Braja associated with the hallowed name of Radba Krishns for a future batch to visit.

We went to Mathura on a flying visit on Wednesday, the 21st October only for a day. What we saw there did not impress us much. We could visit only a few important temples and ghots. The ghots are Mathura's speciality. Unlike Brindshan the town of Mathura (acesthe river Jamona and the whole length of it is studded with fine ghets. Here also the Jamona is full of islets and the railway bridge is doing much harm to it. Among the temples visited by us were those of Dwarkaruth, Kubjanath, Kamsawardan, Kalbhairab, Dhruba, Bali and Saptarsi and among the ghats, those of Bisram Ghat and Dhruba Ghat. At Biaram Ghat we witnessed that very interesting ceremony the "arati" of the Jamuna. For want of time some of ne could not visit Bhuteswar Mahades* and Esdha Kund (22 miles from Mathura). Near the latter, Krishnadas Kaviraj wrote his immortal Chaitanya Charitamrita. The Danighat is also situated as we have said before, in this locality. The chief temple with some air of grandeur is that of Dwarkanath. The other temples are but poor specimens of Rindu architecture. We regret we could not study carefully the specimens at the Mathura Municipal Museum. The Gaudiya theology has failed to strike any deep root at Maihura. Guddya Vaishuavan have very little hold on the people of the town, and as a matter of fact, the Rengali population at Mathura is very small. Chaitanya Dev and his followers seem to have made so impression at this place. Even the cult of Krisban has very

Precions very few people are now a wave that Principles was an important body place of the Santi run. As armon to tra- non-ord the 21 parts of the body of died Sant (Darge) consected blace on- per full base. In was bee base.

The Water gods as base in Data and Bhairen (Bera) is known as Bhairen. This shows that the Santa cult provided base before the introduction of Valence inc.

little "Madhura Rasa" in it, as Krishna in "Aiswaryya" is being shown all over the town. Thus in place of Radha, Kubja and Rukmini figure prominently, and in two places, rir., Kubjanath and Dhruba tita Vishna with four arms with Sankha, Chakra, Gadā and Padma figures and not Krishna with his flute. I rom what I have seen in Brindahan-Mashura locality may I surmise that after the demise of Chaitanya Dev at Puri, the Goswamis found it hard to hold ground in favour of their own theology and so being disappointed sent back their valuable literary productions to Bengal—their own land—for preservation? They were not far wrong in their apprehensions as we can guess from the present condition of Brindahan.

We would have been glad to secure some old Vaishnava menuscripts but unfortunately could secure none. We heard valuable Vaishnava manuscripts may be found in the temple of Rasha-Damodar (place of Jiv Goswami) which is now in the bands of a Receiver. So they are difficult to procuse but we hope our University will try some day to possess them for the benefit of Vaishnava scholars of Bengal.

In this connection I would like to point out that doubts may like in the minds of some regarding the utility of sending students of this Department outside Bengal and not confine their educational activities within the bounds of this province. The condition of Bengali language and literature does not warrant such doubts. Such excorsions outside Bengal besides broadening the outlook help in the proper understanding of many references and allusions that our literature contains. Of course attention should more be confined to places and regions within Bengal for this purpose.